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THE

NEW JERUSALEM MAGAZINE.

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VOL. XXX.] MAY, 1858. [No. 11.

SERMON FROM JER. VII. 13, 14.

BY REV. J. P. PERRY.

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh."

THE inhabitants of the land of Judah and of the city of Jerusalem, living in the time of the Prophet Jeremiah, are the persons addressed in the literal sense of these words. By the place, concerning which it is here declared by the Lord that he would do to it as he had done to Shiloh, in the literal sense is meant the city of Jerusalem; and by the house, of which also the same declaration is made, is meant the temple built by Solomon at Jerusalem. When the children of Israel first became established in the land of Canaan, the tabernacle, which contained the ark and the testimony, was set up, not at Jerusalem, but at Shiloh. The special presence of Jehovah, which always attended the ark and the testimony, was therefore, at first, not at Jerusalem, as it came to be in the time of David by the removal of the ark to that city, but at Shiloh. Two things had now, in the time of the Prophet Jeremiah,

been done to Shiloh: first, the place had been deserted by the ark, and thus by the special presence of the Lord; and then, secondly, it had been destroyed, and carried into captivity, in the general destruction and the captivity of the ten tribes of Israel. For Shiloh was in the land of Ephraim, in which it appears to have been still regarded as a sacred place after the separation of the ten tribes from Judah; and Ephraim was one of the foremost among the ten tribes.

The words of the text must therefore have been understood by the people of Judah and Jerusalem to mean, that because *they* had sinned against Jehovah, because *they* had not heard his words, and because *they* had not even answered when he called to them, therefore the city, and the temple of their worship, should first be abandoned by the divine presence, and then should be destroyed altogether. And this is the literal meaning of these words, as they are to be understood by all men; for the literal meaning of the Word is to be always understood in connection with the times and the circumstances when it was written. Consequently, the literal sense of the text applied practically only to the Jews, even when it was first written; and, at the present day, it does not apply practically and directly at all to any class of persons, but only historically and indirectly, as a lesson from the past to be studied in a general way in the future.

But, in the spiritual sense, the case is entirely different. In the spiritual sense, the words of the text are addressed to the church itself in all ages, and to every one of its members. The reason of this is because the church itself was represented by the Jewish nation. The presence of the Lord also, which is in the church at all times so long as it remains a true church, was represented by the divine presence in the tabernacle at Shiloh, and afterward in the temple at Jerusalem. And the separation of the Lord from the church is represented by the departure of the divine presence from Shiloh and from Jerusalem; and the consequent destruction of the church, or, in other words, of the internal life of the man himself, from whom the Lord and the church are both separated, is represented by the destruction of those sacred places.

From the spiritual sense of the text, we therefore learn that we are in danger of conducting ourselves in such a manner toward the Lord as to separate ourselves for ever from his presence; in doing which, we also separate ourselves from all fellowship and from all connection with the church, and in this way cut ourselves off from all the means whereby the Lord can reach us with a divine influence from himself, and whereby it is possible for us to be saved. And, in the thirteenth verse, three several things are mentioned, by doing which we incur this danger, and by continuing to do which we cannot but come at last into this hopeless condition. These three things are expressed by the Lord as follows: Addressing us through the Jewish nation, which stood in our place representatively, he declares, that, if we are not saved, the reason will be, first, because we have done all these works; secondly, because the Lord spake to us, rising up early and speaking, and we heard not; and, thirdly, because he called us, but we answered not.

In regard to the first of these three things, which is expressed in the words, "And now, because ye have done all these works," it may be seen what works are meant by referring to the eighth, ninth, and tenth verses of the same chapter. "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" To do the things here enumerated is to break the commandments of the Decalogue; for all these things are forbidden in those commandments. Our position in this respect is therefore not essentially different from that of the Jews. They separated themselves from the Lord by disobeying his commandments: we do the same thing; and we do it also by the same means. The principal differences are, that the separation of the Jews from the Lord was representative; ours being equally real, but not representative; and that we have a much more extended knowledge of what is contained in the commandments than they were able to obtain. But these differences do not affect the question, what it is that separates

man from the Lord. The cause of this separation, with all men, is disobedience to the known commands of the Lord; and this is equally true, whether we know much, or whether we know only a little, of what is contained in the commandments; and it is also equally true, whatever may be the manner in which other men may be affected by our conduct, whether representatively or not, whether visibly or invisibly, whether directly or indirectly, and whether to a great extent, or only to a small extent.

But, although by disobedience we separate ourselves from the Lord, still the Lord does not separate himself from us; and he does not permit us to confirm ourselves in our disobedience, and thus to make our separation from him an everlast-lasting separation, if such a result can possibly be avoided. Therefore, from the love which he continually exercises toward us, he continues to speak to us, even when we refuse to listen and obey. This is meant by the words, "I spake unto you, rising up early and speaking, but ye heard not." If we do listen and obey when the Lord speaks to us, then we repent of our disobedience in times past; we cease to do evil, and we learn to do well; and thus we do not remain in the state of separation from the Lord, but return to him, and he returns to us. But, if we do not listen, still he continues to speak; and he does it in such a way, by veiling over the brightness of his face, — that is, by covering the internal truths of the Word with the external forms which appear in the letter, — that, even although we reject the instruction which he gives us, still our case does not thereby become entirely and immediately hopeless. We are still prevented, if possible, from confirming ourselves in evil; and to this end we are prevented also, if possible, from confirming ourselves in the habit of disregarding the words which are spoken to us by the Lord.

And the Lord continues to *call* us; although it may be that *speaking* to us, for the present at least, does us no good. Between these two things, speaking and calling, there is a difference. We *speak* to any one when our object is to express our thoughts; and the person to whom we speak is said to listen to

us, or to hear us, when he pays due regard, both in thought and in action, to what we say: but, when we *call* any one, our object is simply to gain attention, so that we may have the opportunity to speak to him afterward. When we call, we do not expect him to *listen*, but only to *answer;* and we regard any kind of response, by which it appears that the call was recognized, and that it is assented to, as an answer. And the signification of calling and of answering is very similar to this in the spiritual sense; so much so, indeed, that no separate explanation of the spiritual sense seems to be required, in this connection, beyond what is involved in the subject itself to which these terms are applied in the text.

The Lord continues to call us, notwithstanding our evil doings, and also notwithstanding the fact that we have not listened to his words. This is the only remaining thing that can be done for us. If this fails, all is lost; but, if this succeeds, then the way will be opened for more to be done. If this fails, the words of the Lord to us are, "Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh;" that is, if, when the Lord calls us, we do not answer, then shall we destroy the church entirely in our own minds, cutting ourselves off from the saving influences of its doctrine and of its worship (which are meant in the internal sense by Jerusalem and by the temple), and thus cutting ourselves off from the Lord and from his salvation. It appears from the literal sense as though the Lord would do this; for it is said, "*I will do* to this place and to this house as I have done to Shiloh." But this is only an appearance, and is only of the letter. The truth is, that the Lord does not destroy the church in any one; but we do it ourselves, if it is done: and the final act by which we do it is by refusing to answer when the Lord calls us, and by thus turning ourselves at last so completely away from him, that we do not even know that he calls us. But if this last means by which the Lord can approach us does not fail, if we answer when he calls us, then we may retrace our steps, and return to him; then we may listen to the words of divine instruction; we may repent of our sins, and finally do

good from the love of it, instead of evil; and so the church in our minds, instead of being destroyed and becoming as Shiloh, may become the holy city New Jerusalem, which is to endure for ever.

All these things, taken together, seem to concentrate themselves mainly on this one point; namely, on the importance of directing our minds responsively toward the Lord and toward the church. For, if our minds are thus directed, we shall know when the Lord is calling us, and shall respond in some degree to the call, though it may be that we shall do it feebly, and even almost imperceptibly, at first: but, if our minds are not thus directed, then we shall not give heed to the fact that the Lord is calling us, and shall not in reality respond at all; that is, not at all with the mind, however many answers we may express, in words or in forms, to any of those things which we ought to receive as calls from him.

What it is to be in a responsive state of mind toward the Lord, — that is, what it is truly and in our spirit, or in very fact, to answer the Lord when he calls, — may be seen in some degree from the manner in which we receive those calls which come to us from this world, and which appeal to our natural and to our evil affections; for we know by our own experience what it is to be in a responsive state of mind toward all those things in which we feel any real interest or any special delight. When any thing of this kind is presented to our notice, then something answering to it immediately springs up within us; we immediately feel a sympathy with it; and our response to it is not a mere form of words, but is a true and a genuine answer proceeding from the mind itself. Thus, when any kind of natural pleasure calls us which we are capable of enjoying, we answer; when riches and wealth call us, we answer; when the prospect of fame or pre-eminence calls us, we answer; and, in one word, whatever calls us in any direction that pleases us, we answer. And the reason is, because our minds are already beforehand in a responsive attitude in relation to these things.

The experience of those whose minds are already in a responsive attitude in relation to those things which are from the Lord, and consequently in relation to those things which per-

tain to the church, is similar. In the minds of such persons there is something sympathetic, which causes an answer to spring up immediately in the mind, and causes the answer which is expressed in the form of words or of actions to be an answer full of real meaning, whenever the good, or the truth, or the essential interest and welfare of the Lord's kingdom and of the church, is the subject to which their attention is called. With such persons, that which is from the Lord is immediately perceived and responded to; but, with persons whose minds are not thus directed toward the Lord, that which is from him passes unnoticed, and without response, simply because their minds are turned in the opposite direction: for it is spiritually impossible to give a response in any direction in which we are not looking.

But in order to see clearly what it is to answer, or to be in a responsive state of mind, when we are called by the Lord, it may be necessary, in the first place, to consider in what manner and by what means the calling of the Lord upon us is made to reach us; for the very first thing that is done by every answer is to recognize the call, or to acknowledge that it is a call.

And here, again, the difference between speaking and calling is to be observed. The Lord *speaks* to us for the sake of giving us instruction; and he does this through the medium of the Word alone: but he *calls* us for the sake of turning our attention, and thus for the sake of turning our faces as to the spirit, in the direction toward himself, in which he desires afterward to instruct us and to lead us; and he does this, not through the medium of the Word alone, but also through various other mediums, the most important of which are those connected with the church. A call implies at least the possibility of an answer. It is not a thing absolute, but relative. A call from the Lord is therefore a call adapted and accommodated to the state of those to whom it is particularly addressed. It is not the very same to all men alike; but it is different to each, according to the different state or degree of responsiveness which already exists in the mind. The calls of the Lord are as many and as various as the whole number of good things which he has to bestow on men, multiplied by the whole number of dif-

fering states of recipiency in which different persons, and in which the same persons at different times, are ever to be found. His calls to each of us individually are therefore as many and as various as the whole number of good things which we are capable of receiving, multiplied by the number of different kinds of receptive states through which we pass.

Such being the diversity of those to whom the calls of the Lord are sent forth, and such also the diversity of good things to which we are called at different times and on different occasions, it follows that a diversity of modes and of mediums should be employed by the Lord in the process of adapting and of accommodating to all men that which in its original form could not reach them so as to be received. The Lord calls on those, in reference to any particular good or truth, who are nearest to him, and are able to understand him best in relation to this particular thing; and then he leaves it for these to call on others at a greater distance; and for these others to extend the call still further; and so on, without limit, till all are reached in whose minds any thing responsive to any part, or to any quality of the first call, is to be found. Every one in the church may be thus near to the Lord in some respect. In some things, every one answers, or may answer, more immediately to the Lord, and less through the medium of those around him, than others do, in response to the calls which are from the Lord in reference to those particular things. But, in other things, the same person, if his mind is really directed toward the Lord, will perceive that others have heard the divine call before it became audible to him, and that, in responding to them, he is only responding to the Lord himself more fully than he could have done without their aid. This principle is set forth by the Lord himself in the words, "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come" (Rev. xxii. 13). For when the bride (that is, the church) says, "Come;" when he that heareth says, "Come," — the call is from the Lord as really as when the Spirit (that is, the Lord himself) more immediately gives the invitation. For it is the Spirit that first says, "Come;" and the church only repeats the call, and thus becomes a medium of transmitting it.

And when he that is athirst answers the call, and comes, he answers the Lord; and he comes to the Lord none the less for the fact that many others may have answered and repeated the same call while it was on its way to him.

But, when any one that has heard, and in some degree responded to, the Lord, is endeavoring to obey the command, "Let him that heareth say, Come," he ought to imitate the Lord's example as to the spirit and the manner of approaching men, and of calling them. Let him not be offended if many do not answer the call, or even do not take notice that it has been given. If all the good and all the truth which *we* can communicate fails of meeting any response; if *our* interest in the welfare of the church, in the training and rightly influencing and leading of its children and youth, in the sacredness and the usefulness of its worship, and in the life which it helps us to live, — all fails of being recognized as any thing which the Lord has given to us; and thus, if men, or if some at least, do not answer the Lord through us in any thing, still they may respond when *others*, and when those who are better messengers than we are, shall deliver the invitation. The Lord himself is patient and long-suffering toward us all; and so should we be toward one another.

The Lord not only calls us in all the various ways in which it can be done, but he also provides beforehand, as far as possible, that we may answer when he calls. This he does by bringing us beforehand, as much as possible, into a responsive state of mind in a direction toward himself. Such calls as we are disposed to answer, he gives us; and so, by leading us to answer thus far, he prepares the way in which he may reach us more effectually and bestow upon us greater good hereafter. We ought, therefore, to co-operate with him in this work; we ought to be continually turning our minds toward the Lord in all our intercourse with one another, and especially in all our intercourse on those occasions when the church is the proper object of our special attention, and when the presence of the Lord is to be expected among us, if we do not ourselves cause him to be at a distance. In other words, we ought to be continually in the attitude of those who are waiting for some-

thing true or good, and thus for something that may turn us and lead us more toward the Lord; so that, when any thing of this kind is manifested by others, we may respond to it with manifest delight. And, in this, the benefit is not all on one side; for, the moment one begins to look to the Lord through another, that moment he begins to be such that the other feels himself drawn to look to the Lord through him; and in this way a continual reciprocation of good and of truth takes place, which grows more and more delightful, and at the same time more and more profitable in all good uses, as it proceeds.

The church does co-operate with the Lord, in some degree, in various ways which are now in use, in the work of forming a responsive habit of mind in its own members, and in those who come under its influence. This is done by the Responses to the Commandments, and by all the other responsive parts of public worship: and, indeed, it is done by all parts of the worship; for in all parts of it there is something responsive, in one way or another. It is done in the teaching of children by question and answer, as we do in the use of catechisms, and by conversation with them on the subjects in relation to which instruction is given to them. It is done also in the midst of the most common affairs of life, in all the answers which we give to each other for the sake of mutual understanding in these affairs. When we impress it on the mind of a child, as one of the first rules of his intercourse with others, that he must always answer when he is spoken to, so as to show that he has heard, understood, and assented to what is said to him, we not only are laying the foundation for a good mutual understanding and good feeling in society, but we are also forming a responsive state of mind, which may afterward be directed toward the Lord, and may thus become the means of salvation and eternal life.

But it is doubtless true that the church is not co-operating with the Lord in this work so much, in so many ways, or with a purpose so simple, so single, and so earnest in its devotion to him alone, as it is its privilege and its duty to do. And the way to do more for others is, in the first place, to permit the Lord to do more for us; for if our own minds are directed toward

him alone, if we answer when he calls, if we listen when he speaks, and if from the heart we do his commandments, then all the ways in which men are led to put themselves in a responsive attitude in relation to us will be ways, at the same time, of leading them to answer the Lord when he calls, and to hear the Lord when he speaks.

SPIRITISM.

A Lecture delivered before the Boston Society, at a Social Meeting, March 11, 1858.

BY JOHN H. WILKINS.

(Continued from p. 501.)

We come now to consider whether there is any ground to suppose that modern spiritism is so far different from the practices contemplated in the prohibitions of Scripture now under consideration, as that it may be safely taken out of the category of prohibition. It certainly is not obvious that there is any essential, or even important, difference between the ancient and the modern. The end or object of both was and is the same identically; viz., to obtain knowledge or power, or both, from or by or through those who have departed from this world to the spiritual world. It was and is a *seeking* of the living to the dead. This information and this power were not formerly, nor are they now, sought and obtained in the same manner. Witches, sorcerers, magicians, enchanters, and several other names, were applied, in old time, probably to designate different ways in which they operated, and perhaps also to designate different qualities or characteristics in the effects produced. In modern times, the terms "biologists," "mesmerizers," "clairvoyants," "mediums," &c., are used to designate different modes in which operations are performed, and also to designate characteristic differences in effects. But all, the old and the new, centre in the same point; that is, in the effort to bring knowledge and power, one or both, into this material world, from and by spirits in the spiritual world.

The object in both cases, then, being the same, how is it with the modes of producing effects, or accomplishing that object? With regard to many of the phenomena exhibited in old times, we are informed that they were produced by magic, and that magic was an abuse of correspondences. I do not know as we have any clear appreciation of what is embraced, or should be embraced, in the idea of abuse of correspondences; and I suppose we cannot tell whether any, or how many, of the modern phenomena are or may be produced by the same abuse. As we are distinctly told that many phenomena of a miraculous character were caused in former times by abuse of correspondences, and as the power of correspondences is permanent, and is as operative now as it was then, it would seem to be natural to expect that like extraordinary phenomena would, in our day, result from a like abuse; and, when such phenomena are exhibited, it would seem to be perfectly logical to attribute them to the same cause now that certainly produced them formerly, unless a different one is manifest.

The mode of operating among ancient spiritists has not been handed down to us in many instances. But that of the witch of Endor is related with considerable particularity, when she was induced by Saul to bring up the spirit of Samuel. The similarity of her proceedings with many cases of modern occurrence is sufficiently striking, if they are not exact. The dissimilarity is more in external circumstances than in essential points. She was a lone outcast, practising her craft in secret and in the dark, and at the risk of her life; whilst the moderns practise theirs without fear, though they, too, often if not always, manifest a preference for darkness rather than light.

It appears that when the Philistines were gathered together for battle against Saul, when he (Saul) "saw the host of the Philistines, he was afraid, and his heart trembled; and, when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Here the lawful modes of inquiry were exhausted, and an unlawful one was resorted to in consulting the person of the witch of Endor, who had a familiar spirit. (See 1 Sam. xxviii. 7, *et seq.*)

From this narration, it appears that the witch of Endor put the spirit of Saul in communication with that of Samuel at the request of Saul; for "he said, I pray thee, divine unto me by thy familiar spirit, and bring me up whom I shall name unto thee." By an attentive reading of this narrative, I think it will not appear at all obvious that the mode of operation differed in any important particular from what is often adopted in modern exhibitions. The spirits of departed men, or spirits representing departed men, are daily, and perhaps hourly, brought in communication with those in the flesh who would interrogate them. Nor do I notice any other things in this narrative which are inconsistent with, or materially different from, modes of proceeding in modern instances.

It may be well, however, to notice one circumstance in this case, in a remarkable degree differing from those of modern occurrence generally. The spirit was a truthful spirit, and told the truth, — precisely the thing Saul did not desire, but feared, to hear; while, in modern instances, I believe it is true that spirits generally communicate only such things as the consulter is pleased with, and is ready, if not desirous, to hear.

From a consideration of this case, it seems to me to be very hazardous to regard modern instances of intercourse with departed spirits as exempt from the prohibition of any moral or divine law, which is acknowledged to be applicable to the ancient. No apparent difference can justify it.

But, aside from all particular views of the character of the communications, in our days received from the spiritual world, many persons seem to place a high value upon them on account of the beneficial effects expected to result from them in breaking up the general scepticism prevailing among men in regard to the existence of a world of spirits. After holding intercourse with departed friends by means of a medium, and learning from them something of the existence and appearance of the world where they are, it is supposed and anticipated that all Sadduceeism does and will fly away; and that full faith in the reality of a life after death, and the existence of a world of spirits, will succeed, and take its place. There is, I suppose, some reason to suppose that such changes in the

state of public sentiment and belief are taking place somewhat extensively; and that these changes may be hailed as exhibiting a hopeful aspect for the coming times and states of the church.

But I think, on this point, caution is needed. Besides the fact that the breaking-up of the ice of scepticism by this means does not yet appear to induce any considerable number to read and study the revelations made for the New Church, and to become recipients of her doctrines, it is worth while to consider how far the knowledge thus obtained is of a regenerative character, and adapted to lead men to a reception and cultivation of real spiritual and divine truths. All the knowledge obtained in this way, I suppose to be but natural knowledge; and, by itself, it may be as spiritually lifeless as any other merely natural knowledge. It cannot of itself, or by itself, "make one hair white or black." Unless such knowledge be quickened by spiritual affection, and be endued with power from on high, it may, and probably will, be of less value to the possessor than that which occupies a lower plane in the mind, and lies nearer to our duties and employments. As a practical question, is it at all obvious, that those who are accustomed to attend circles, and are conversant with necromantic practices, and whose scepticism in relation to the existence of a spiritual world is entirely gone, are better men for their newly acquired ideas and knowledge? As a general rule, are they more humble; are they more alive to the calls of duty; are they more charitable; are they more reliant upon the Lord, and less reliant upon themselves; and, finally and principally, do they manifest more reverence for the Lord and his holy Word, now, than they were and did before they had acquired this new knowledge? On the other hand, is it not to be feared, indeed is it not next to certain, that, as a man addicts himself to these practices, and accumulates knowledge of this kind, he becomes less alive to his moral and religious duties, that the words of eternal life lose their hold upon his attention and affections, and that the essential elements of Christianity itself become loosened and dissipated from his character? Let each answer from his own convictions.

But, on this point, we are not left to the deductions of mere

reason and observation. The unerring word of Scripture has admonition in store for us. The parable of the rich man and Lazarus is full of instruction. When Dives had besought Abraham to send Lazarus to him to cool his tongue, in vain because of the great gulf fixed between them, "he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but, if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke, ch. xvi.). Here it seems to be plainly taught, that communication with the dead, even by real, actual presence, would have no effect in so persuading others as that they should not come into this place of torment, unless they were in a state of obedience to the divine law, represented by Moses and the prophets, and contained in their writings. This disposition to listen to Moses and the prophets is the key that unlocks the door at which the Lord stands knocking. It constitutes the entrance to the sheepfold, "by which, if a man enter in, he shall be saved, and shall go in and out, and shall find pasture."

If, therefore, we deem it allowable to indulge hope and expectation that the manifestations made in this our day from the world of spirits to the material world are to be used in the Divine Providence as an operative means of drawing men unto repentance, and into the love and worship of God, and into the affection of doing good uses, let us do so with fear and trembling; for certainly we can obtain from this parable little encouragement for the expectation of such results.

Allow me here to remark, that I do not know of any passage of Scripture which is so often misquoted as this. If a person will take notice of it, I think he will find that people who quote from memory, and are not particular to quote accurately, will very generally, both in speaking and writing, be found to substitute *believe* for *be persuaded;* making the passage read,

"will not *believe* though one rose from the dead." Besides the importance of quoting the Word accurately on all occasions, it appears to be particularly so in this case, as the two words seem to be addressed to different faculties; *to believe* being addressed primarily to the understanding, and *to be persuaded* being addressed primarily to the will. And it is agreeable to the common apperception of mankind, that a miracle, like the rising from the dead, may, and perhaps must, compel belief, in a certain sense, and of an external character, while it may be entirely powerless to move and change the affections. I would observe, however, that both words in the original appear to come from the same root; and in what manner one or the other is to be rendered in a particular case must be judged of by its connection, and the scope of the prevailing idea.

I come now to the consideration of what appears to me to be a great, and I fear an increasing, danger to the church, arising, in part at least, if not mainly, from the changed position of the relations of the church and the world on this matter of spiritism. The danger I refer to is that of mistaking or confounding the opening of the spiritual *senses* of a person and the opening of the spiritual degrees of his mind, — a mistake than which none can be more erroneous or hazardous. Formerly, I apprehend, there was little danger of confusion in these things in the minds of receivers; but now, since the opening of the bodily senses of the spirit has become a matter of every-day experience, and with persons, too, who have no knowledge or acknowledgment of any such thing as degrees of the mind, it is to be feared that the psychological developments made through the opening of the bodily senses of the spirit will be accepted as proceeding from the internal man, or the superior degrees of his mind. Swedenborg says, "The spirit of man, or his soul, is the interior man which lives after death, and is an organized substance, being adjoined to the body during man's abode in the world. This interior man, or man's soul or spirit, is not the *internal* man; but the internal man is in it when mutual love is there;" and mutual love is there only

when the superior degrees of the man are opened, so that mutual love can descend into it from heaven (*A. C.* 1594). The interior man, in this sense, is the visible body of the spirit, when the material body is put off; but it is then just as far removed and as disconnected from the internal man, which is the seat and receptacle of true love and wisdom, as it was when it was united with the material body, and possibly even more so. Swedenborg uniformly speaks of the appearances of the spiritual world, to those who have just risen from the material body, as being just like those which they have left behind. The eyes and other senses of spirits are opened equally, whether they be good or bad, at death: but, from the opening of the senses, their characters are not changed; and, from that circumstance, they become no nearer to heaven than they were before. Indeed, it seems to be almost incredible how spirits are frequently entirely ignorant that they have passed from the material world into the spiritual; and that, of consequence, new senses have been opened in them, so as to perceive the new things that are around them. Swedenborg instances several cases where spirits have utterly denied that they have arisen from the material world, and insist that resurrection is but a myth or dream (*T. C. R.* 79, 80). Thus it is obvious that all men, sooner or later, come into the exercise of the *senses* of their spirits, and this without any regard to their essential character; and as all men have spirits within their bodies, and those spirits have senses, there does not appear to be any intrinsic difficulty, in the nature of things, why those senses should not be opened while the spirits are joined to the bodies.

But the opening of the *degrees* of the mind is a matter entirely different. This, we are taught, is not effected in all persons at any time, either before or after death. It is only effected in those who are in good and truth, and in the exact degree in which they are in those principles.

There are three distinct discrete degrees, one within or above the other, in every created thing, and in man also; and there are three heavens, corresponding to the three degrees in the mind of man. There is the third or highest

heaven, called celestial, corresponding to the highest or most interior degree in man; and, when a man's mind is opened to the celestial degree, he is in a capacity of consociating with the angels of that heaven. There is also the second or middle heaven, called spiritual, corresponding to the second or middle degree in man; and, when a man's mind is opened to the spiritual degree, he is in the capacity of consociating with the angels of that heaven. Then there is the first or ultimate heaven, called natural, corresponding to the ultimate or lowest degree of the mind; and, when a man's mind is opened *upward* into this natural degree, he is in the capacity of consociating with the angels and good spirits of that heaven, who are either celestial-natural or spiritual-natural, according as they are most receptive of the influences coming to them from and through the celestial or spiritual heaven.

These openings of the degrees are in no way connected with, or dependent on, the opening of the senses of the spirit, but are opened by development in men of qualities or characters entirely irrespective of the senses of either the body or spirit. The opening of the natural degree, so as to bring a person into consociation with angels and spirits of the lowest heaven, is effected by obedience to the literal or ultimate sense of the Word; the opening of the middle or spiritual degree, so as to bring a person into consociation with angels of the middle heaven, is effected by spiritual truth, or charity, which has relation to love of the neighbor; and the opening of the highest or celestial degree, so as to bring a person into consociation with angels of that heaven, is effected by loving and doing the truths which have relation to the Lord and to his kingdom, thus by the exercise of love to the Lord.

But as the natural degree of man belongs to both worlds, the spiritual and ultimate, and is never put off; and as our duties and our uses lie in the plane of it, — it may be well that something more be said of it.

We are taught that each of these heavens, and of the degrees corresponding therewith, is again divided into three parts. Of the natural, or external, Swedenborg says, "There are three parts, or principles, which constitute the external man; viz., the

rational, the scientific, and the sensual. The rational is interior, the scientific is exterior, and the sensual is outermost" (*A. C.* 1589). But it may be sufficient to regard the natural degree as divided into interior and exterior. The interior part may be regarded as that which even now dwells in the spiritual world, and is nearest to the spiritual degree; while the exterior part is that which comes into immediate relation with the outer world, and takes cognizance of external things through the material body and its senses.

The interior of the natural degree is the seat of the two faculties, — rationality and freedom; which faculties rule the whole man. The natural degree is the seat of all our evils. Originally created in order, and in subserviency to the higher degrees, it gradually fell into disorder, and endeavored to bring the higher degrees into subservience to itself. As this degree is the seat of all our evils, so it is the field of all our labors. It was the principle which was assumed by the Lord at the incarnation; it was the theatre of his temptations, and of the work of his glorification and of our redemption; and is consequently the region where we are called to follow him in the regeneration. All the powers of heaven and of earth are put in requisition to restore this degree to order, and to receptivity of influx from the Divine, both immediately from the Lord, and mediately through the superior heavens.

In the natural degree are treasured up all the sensations and knowledges coming to it from without, and which go to form the natural memory. In this plane lie all the treasures of scientific and worldly knowledge which are acquired by study and by experience. So also are here laid up all the knowledges and scientifics which have been acquired from the Word, and from the instructions of others in sacred things. And, above all, in this degree are treasured up states of innocence, of pleasantness, and of delight, which in general flow from natural obedience to parents, and result from the exercise of love towards companions and associates, and, in the language of the church, are called *remains*. These last are arranged in the interior of the natural degree.

From all these things, which have relation to the under-

standing, the rational faculty is developed and perfected under the constant influence of angels and spirits from the Lord, flowing in from within or above. But, as the natural, voluntary part of man, or his will, is entirely evil, the Lord forms a new will by means of things in the natural degree which have relation to the affections, and are principally the good states of innocence in childhood. These are capable of receiving the affections of spiritual truth, which may be termed a new will; which new will is ever tending to withdraw the rational faculty from being swayed and governed by appearances and the fallacies of the senses, and is itself purified and strengthened by mutual co-operation with that faculty in putting to use, and in reducing to order, the things which are exterior in the natural mind. For a person cannot be regenerated and saved by influx into the understanding alone, nor into the will alone; but they must be united, and must act as one. "Unless the rational principle submit itself to the influence of the Lord's goodness and truth (which can only be done from an affection of spiritual truth, or by the new will), it will either suffocate or reject or pervert that influence" (*A. C.* 1940); but if it become submissive, and both faculties become receptive and communicative of the influence of the Lord and of his angels, the interior natural degree becomes open above and also below, and spiritual goods and truths come down into the natural degree, and impart their quality to natural goods and truths. In this way, the lowest degree of the mind may be reduced to order, or be regenerated; and all the degrees will then act in harmony and in due subordination, the lower to the higher, and all to the Lord.

But the whole natural degree, both interior and exterior, abides for ever. Nothing is put off by death but the material covering, which has served the spirit for performing actions in the material world. If, by reception of good influences into the interior of the natural degree, good uses have been performed, and the exterior of the natural degree has been reformed, and become subject to the interior, a man at death becomes consociated with the angels and spirits of heaven, and goes on for ever growing wiser and better with his associates

in heaven. But, on the other hand, if the interior of the natural degree, under the influence of the love of self, into which all men are born, becomes seduced by the fallacies of the senses, and confirmed in the falses presented to it from without, and rejects, resists, and suffocates the good influences of the Lord and his angels, which press for admittance from above or within, then the whole man rem ins for ever in the external of the natural degree, unreformed and unregenerated, connected and associated with evil spirits in hell.

All this is summed up in a short extract from Swedenborg: "*That man, if the superior, which is the spiritual degree, is not open in him, becomes natural and sensual.* It was shown above that there are three degrees of the human mind, which are called natural, spiritual, and celestial, and that these degrees with man may be successively opened. . . . The natural degree is first opened; and afterwards, if man shuns evils as sins, and looks to the Lord, the spiritual degree is opened; and, lastly, the celestial. Forasmuch as these degrees are successively opened according to the life of man, it follows that the two superior degrees may also not be opened, and that man then continues in the natural degree" (*D. L. and W.* 248). And, when the interior or "spiritual degree is shut in those who are in evils of life, . . . then not only the spiritual degree is shut, but also the superior region of the natural degree, which is called rational; until at length the lowest degree, which is called the sensual, alone stands open" (*D. L. and W.* 254).

From these views and considerations, it seems to me that a lesson of caution is very plainly taught. With all the exercises or practices which go to affect the essential faculties of man, rationality and freedom, we should be exceedingly careful; for, when we lose the self-conscious control of these faculties, we are liable to be carried we know not where, and to receive and believe we know not what. And it is worthy of constant remembrance, that none but evil spirits seek to deprive us of the free exercise of these powers; while all good spirits are constantly keeping guard, lest they should be assaulted, and come to harm.

THE SILVER WEDDING.

Come, father, take the easy-chair;
And, mother, sit thee down,
And tell how life, though full of care,
Yet has its final crown;
Tell how a fond and faithful heart,
Which lives through good and ill,
May sweeten memory's bitter part, —
Make joy more joyful still.

There is no day without its night,
No sky without its rain,
No field which mildew may not blight,
No heart but has its pain.
Yet, in the stream of pleasant things,
All these are swept away;
And clouds sail off on zephyrs' wings
On this your wedding-day.

Old Father Time is busy yet;
No mortal will he spare;
Intent on every brow to set
His wreath of silver hair.
But not for this should tears be shed,
If only souls be true:
The very snows that blanch the head
Make them the whiter too.

By those who walk in Virtue's way
God's laws are not reversed:
Evening and morning make the day;
But evening comes the first.
So, in the sunset's changing hues,
A good life is begun,
Nor ends until the evening dews
Flash in the morning sun.

Methinks, when hand is joined to hand,
And vow for vow is paid,
A tree is planted in the land,
To flourish or to fade.
We watch it while the branchlets shoot,
And while the leaves unfold,
Until it hangs with silver fruit,
And then with fruit of gold.

To-day the silver fruit appears
  Among the leaves of green,
Ripened amid swift-fleeting years,
  By kindly Power unseen.
The branches bend beneath the weight,
  But fairer seem to me
Than if they rose in graceful state
  To form a fruitless tree.

Then, father, take the easy-chair;
  And, mother, work no more:
You both of care have had your share;
  Your toilsome days are o'er.
Fledged are the birdlings of your nest;
  Their limbs are young and strong:
On them the burden now must rest
  Which you have borne so long.

SOURCES OF OUR COMMON ENGLISH BIBLE.

It is well known that the late Rev. Dr. Homer, after taking great pains in the collection of editions of the English Bible, spent many years in comparing our received (King James's) version with earlier English versions, word for word, noting every discrepancy or agreement. He detailed the result of his life-long labors in a letter to Rev. Dr. Jenks, the editor of the "Comprehensive Commentary on the Bible." That letter, dated Feb. 23, 1838, is inserted at p. 55 of the "Guide," in the "Supplement (or vol. 6) of the Comprehensive Commentary." The letter has attracted less attention than it deserves; and at the present time, when a new translation is talked of, an abstract of its facts may not be unacceptable to the readers of the Magazine.

After detailing previous facilities and preparation, and mentioning the receipt of "a fair and complete copy of the English Geneva Bible of the first queen's-press edition, 1577, (the same impression with that sometimes called 1576), with its notes and plates," Dr. H. goes on to say, —

"I had known what had been the principal cause of this Bible's rejection, as a substitute for the last Church Bible (Cranmer's), by Elizabeth, and her ever-obsequious primate, Archbishop Parker. It was the freely expressed anti-tyrant principle of its translators. Their joint dedication to the queen expressed a strong hope of a further reformation in the discipline of the church; which, it has been often asserted, had been the design of Archbishop Cranmer. Their notes expressed, in free language, their abhorrence of tyranny, whether regal or ecclesiastical. Thence, it was known, had arisen the principal objection to the adoption of it as a national Bible succeeding that of Cranmer.

"The Bishops' Bible, gotten up under the eye of Mr. Parker, the primate, carried on and completed by his direction, and finally revised and published by him, soon followed the Geneva, doubtless by the consent, if not originating in the command, of the queen.

"It was known that the proprietors of the Geneva Bible, the active head of whom was John Bodley, Esq., had been refused the privilege of publishing it in England between 1560 and 1575, unless they would consent to the discontinuance of their offensive free notes.

"Upon examining, after its arrival, the London queen's-press copy (above mentioned), published under a milder primate, Grindall, at the side of an edition previously printed at Geneva,* it was found that not one of its bold notes had been omitted by Bodley, &c., in order to obtain the privilege of a reprint in England. Upon comparing this with the King James's, or common Bible, especially together with the Geneva critical and explanatory notes, and its informing plates and maps, I did not wonder that it had been so popular with the nation at large, notwithstanding the known dislike of Elizabeth, and of her successor, James. This appeared in that a fresh edition was called for annually, for thirty years or upwards; whilst only about eight editions of the other (the Bishops'), and those principally required for the reading-desks in the churches, are known to have been published.

"The Geneva Bible has stood high in the estimate of learned foreigners, and of some distinguished scholars of the church of England. Dr. Geddes and Dr. Boothroyd view it as far superior to the James's Bible.

"After the Bishops' Bible and the Cranmer's came into my hands, it was found that the [Bishops'] was in a great measure Cranmer's (as asserted by Dr. Marsh), and THAT ABOUT TWO-THIRDS OF ITS NEW and of its best text had been selected from the proscribed Geneva. This had been done without acknowledgment or apology. The very notes of the [Geneva], *so far as they* [*are*] *critical*, are found, unchanged or condensed, spreading over the whole new Court (i.e., Bishops') Bible. All this was doing or

* The Geneva city-copy was in the library of Rev. Dr. Jenks.

done whilst Queen Elizabeth and her primate [Parker] were for several continued years positively refusing to the Geneva Bible a royal and ecclesiastical permission to be printed within the English dominions.

"Yet let it be remembered and acknowledged, that the Bishops' and King James's scholars have, in sundry instances, improved their respective translations from the text, or from the marginal notes, of the French Geneva, which had been neglected by English Geneva scholars.

"Having examined critically the Bishops' and the James's Bibles, I searched for the English editions which had preceded the three versions which had been hitherto under my eye. . . . Old English Bibles and New Testaments came in succession to my use; until, at length, the collection has been nearly complete. Each of these Bibles and New Testaments I have explored, together with the originals; also with the principal foreign versions, old and new; also with the common text, together with English, Hebrew, and Greek Concordances, including the Septuagint Greek version of the Old Testament.

"As these Bibles and Testaments came before me at different periods, the authorities from which the King James's and other translations derived their special text became a part of my biblical collection.

"In 1828, I had the opportunity of tracing the whole New Testament to its English, Latin, French, and Italian sources. I saw none derived from the German Bible but those texts which had been originally drawn by early translators from Luther, and were continued by their successors.

"Thus, so far as the common New Testament goes, I found, by collating its text with Bibles of an earlier date, that the term *New Translation* could only be applied to *one eighty-fourth* part, not including words and passages strictly synonymous, and repetitions or particles of no moment. The foreign-version authorities, with notes appended, to which the translators had obviously looked to form this small proportion, I found in my own library.

"For some years, as time was given and other duties permitted, I have gone, in liberal measure, through each book of the Old Testament, and found, as the result, that only *one twenty-eighth* part of its text varies from the old English text. In the course of ten successive years, I have been frequent in attempting to trace to its critical sources the text peculiar to the common version; and I have hitherto found them in my own library.

"Thus has been confirmed, by my own examination, the acknowledgment of the translators themselves, in their preface to their first Bible of 1611, — that *they had never thought, from the beginning, of the need of making* a new translation, *but, out of many good translations* (i.e. English and foreign), *to make a good one not justly to be*

excepted against. That (*this*) *hath been our endeavor;* that (*this*) *our aim.* . . .

"Yet I have believed that the translators did not wholly neglect the Hebrew and Greek originals, but did often compare the English and foreign versions, which they consulted with the originals at their side. For example; Montanus's Hebrew Bible, with an interlineary Latin version placed over the Hebrew; and Erasmus's and Montanus's Greek text of the New Testament, together with the Latin version attached to each.

"They did, probably, examine lexicons, Hebrew and Greek; yet not enough, in cases not few, to aid their judgment in determining their choice of text.

"Let it be remembered, too, that King James, and his primate Archbishop Bancroft, were known by their workmen to be very hostile to the Geneva Bible, for reasons well understood; and that the Bishops' text was to be principally followed by them as their standard, so far as the originals would admit. Besides, as variations wide from their standard [the Bishops' text] could not well be received into their text without learned notes annexed justifying their preferred translation, and as they had been expressly forbidden by the king and by the primate the use of any notes, their Bible was necessarily imperfect.

"Ample evidence appears, by a work of Dr. Gill, chaplain to Archbishop [George] Abbot, one of the translators, that some of the principal scholars in that body did repeatedly suggest new and varying translations; but they were as often checked in their progress by being *reminded that their course would go to the making of a new translation, which was not the object of those who had brought them together*, — i.e. King James and the primate, who had reluctantly consented to a substitute for the Church or Bishops' Bible. Such a substitute had been proposed and urged by the learned heads of the Puritan section of the church. Yet the translators were directed to keep in the new Bible as much of the accustomed [Bishops'] text as might be, without violating the rules of interpretation.

"'To judge of our authorized version,' says Dr. Marsh, 'we should have some knowledge of those previous English Bibles out of which the Bible of King James, according to his view, had been compiled.'* But, to judge most impartially and properly, we should have, as far as possible, the old English Bibles, out of which our last Bible has been compiled in thirty-two thirty-three ($\frac{32}{33}$) of its general text; we should possess, if it may be, also, the authorities which the last translators have followed in that [other] thirty-third

* Dr. Marsh appears to view the common Bible as a mere compilation from the former English Bibles; whilst "I," says Dr. Homer, "pronounce one thirty-third proportion of its whole text to be drawn from foreign versions and comments."

portion of their version of 1611, which varies from any and all of their predecessors.

"So far as their special text is concerned, I have been favored with the high privilege of collecting into my library, as my own, all the critical sources of the special text of the common Bible. . . . I purchased . . . a very large proportion of the foreign Bibles, versions, comments, lexicons, and biblical works which had been consulted by Tyndale, Coverdale, Rogers, Cranmer, the Bishop Coverdale, and the several deans, and the other learned men who gave the Geneva text and notes, together with the authors consulted to form the [Bishops'] Bible.

"In the course of sixty years, my biblical and critical aid has been various and extensive, — a collection of three centuries and more. It has included the principal critics and men of sound learning, classical, philosophical, and biblical, English, Dutch, French, Italian, Genevese, and German, from Erasmus to the present day, besides Jerome, and others of periods long passed by. Yet, until I had the opportunity of examining, at my entire leisure, the translations of the early English scholars, who appear the most deeply versed in Hebrew and Jewish-Greek learning; until I had compared the several English Bibles with each other, and with the originals, and with later versions, down to 1829 and later, — I could never feel satisfied with any answer to that question, 'What critical, impartial, and safe course should be adopted for furnishing a new and more complete English Bible? Shall it be a new translation? or shall it be a revisal based upon the common version?'

"It is obvious that the Cranmer's Bible, which, in 1541, was aided by two Romanist bishops, Tonstall and Heath, is, in many parts, inferior to the Thomas Matthew of 1537. It was prepared by Cranmer and others, without notes, and with a text which included between brackets many passages found only in the Vulgate. It was planned and executed under the patronage of the too timid Cranmer, and did not meet his own private judgment as a scholar and a Christian. This is plain by his later endeavors, under Edward VI., to procure a more perfect translation, by the aid of distinguished German scholars highly skilled in Hebrew and Greek.

"The Bishops' Bible, as we have asserted, is, in very large measure, Cranmer's, as Dr. Marsh asserts, probably from his own personal examination. Its design was principally to prevent the adoption of the text as accompanied *by the free notes of the Geneva Bible.* Pfeiffer calls it Elizabeth's *opposition Bible.* The influence of King James, of his stern, self-willed, and worldly primate [Bancroft], and of a few other dignitaries, made our last translation, in many parts, less perfect than it would have been had the best scholars of the body (probably about twelve prime Hebrew and Greek scholars) been permitted and encouraged to proceed to a new translation, so perfect as their private learning and independent

judgment might dictate. Their course should have been, without [i.e., uninfluenced by] undue respect for that translation, the Bishops' of 1568, which, in 1603, had been rejected by all parties at the Hampton Conference, by reason of its disclosed and acknowledged defects respecting the original text in each Testament.

"Shall we, then," Dr. Homer concludes, "the people of a free republic, English in our origin and language as a nation, — shall we, I say, who are independent of Great Britain (which yet we love nationally), in both church and state, hold our Bible at the will of the despotic James, a king noted for pedantry, passion, self-will, and wanton abuse of speech before others, and of his cringing primate, the violent persecutor, who drove the early fathers and mothers of the New-England separatists to Holland about the time of the first publication of the last Bible?

"Shall we be, partly at least, under the forbidding frown of the imperious Elizabeth, directed against the very first men of the church in her early queen-period? — I mean Bishop Coverdale, the learned and the holy, who furnished the first complete English Bible in 1535, with his three deans and four others, all the first scholars of their age.

"Shall we still encourage James and Bancroft, so long after their death, in their jealousies of the Geneva text? Shall we overlook jealousies founded in their dread of those bold notes, which, cherished by those of Puritan blood and education, led at last to the English Revolution in 1688, and, remotely, to our own in 1776?

"Shall we, in the age of fast-advancing biblical knowledge, and of our numerous American professors in our theological schools, of talents and learning highly honorable, — shall we decline or refuse to consult the text of our received version, at the side of the sister Bibles and their respective authorities, at the side of pure original text, and at the side of the principal translators, from Erasmus and Luther (to, say, 1838, or later,) — shall we, in a period of growing research and inquiry after truth of fact and doctrine from the Scripture, and in a country which has a present abundance of critical and grammatical aid, withhold that correction of text and interpretation, in which the mass of the learned, liberal and orthodox, have had, and still have, a general agreement?" * . . .

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* Dr. Homer, from whose communications the above extracts are taken, was the Rev. Jonathan Homer, D.D., formerly a settled minister in Newton, Mass.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. IV.

Dear Miriam, since I put the two or three letters out of my hands which I had written to you, I feel it more important that I should continue to write, so as not to disappoint the expectation which has been raised. But to you I will say, I fear I am hardly able to write without making blunders; for, as in the second letter I had to apologize for omitting the names of three important members in the first meeting, I must in this say, that it was in 1797, and not 1796, that Mr. Hill came a second time to Boston; and I had then been reading the doctrines a year, instead of two months. I had been reading, besides "Conjugial Love," the smaller works, and was engaged with the "Arcana Cœlestia," though I cannot say whether the first or second volume. We did not meet as strangers; for Mrs. Andrews had written of me to her brother, and I had heard much of Mr. Hill's first visit from her. My acquaintance with Mrs. Andrews had only commenced in the summer of 1795, through my intimacy with some of her relations. She was a lady of literary tastes, wrote beautifully, and lived much secluded from general society; seldom going from her own house, preferring the enjoyment of leisure. She kindly admitted me to her friendship; but my parents thought too much of my time and affections were engrossed in that direction, and withdrew me suddenly from her, after an intercourse of two years. Excuse me for bringing myself so forward: I had thought of letting the mistake pass, as it would injure no one; but error, however slight, leads out of the strait path, and I had rather be thought vain than wanting in sincerity.

Madam Cowell was the chief subject of my last letter: her door was always kindly open to the few receivers of the doctrines; but our chief place of congregating was at Mr. Foster's. That family were unlimited in their hospitality, and it was truly the home of the New Church. They lived at that time at the corner of Pinckney and Belknap (now Joy) Streets.

It was there that we assembled one afternoon, to make arrangements for organizing the society. It had become very desirable among us to take this step; and it had been proposed that Mr. Thomas Worcester should go to Philadelphia, and obtain a license to preach; but, hearing that the Rev. Mr. Carll was in New York on a mission, he was written to, with a request that he would come to Boston. He came, accompanied by Mr. Chesterman and his young son, of New York. They came to Chelsea with Mrs. Cowell and Mrs. Prescott, to call and inform me of the intended meeting on Saturday afternoon, and would have taken me to Boston with them; but I was not in freedom to go, but engaged to be there at the time appointed. It was a very hot afternoon; the horse wanted to be shod; there was no alternative but to walk all the way over two bridges; for, though there was at that time a sail-boat in the ferry, it was always uncertain, on account of wind and tide.

I got there in time, and made a proposal; for, at the beginning, when we were so small in numbers, each one expressed himself or herself freely; and it was only a short time before, that it had been decided the ladies should not vote; which was a relief to me and others. The proposal was, that we should all be rebaptized. The ladies joined with me entirely; and I do not remember that more than one or two strongly objected: but Mr. Samuel Worcester was positively set against it. Mr. Carll observed that in Philadelphia there had been various opinions: they had acted in freedom; some were, and some were not, baptized. In New York they had unanimously preferred it. Mr. Carll was evidently in favor of it; but Mr. Samuel Worcester prevailed. The society was instituted at the house of Dr. James Mann on Saturday, Aug. 15, 1818.

The next day, the sabbath, we met at Boylston Hall, where there was an organ, on which Dr. Jackson performed. He was a teacher of music, a very large man, and so delighted with the occasion that he kept on playing voluntaries till it was necessary to give him a hint to stop. The services were performed; and the ordinance of the Holy Supper was administered. After that day, we continued to meet in public on the sabbath, first in Boylston Hall; then in a small wooden

building which was used as a schoolroom, in what was then called Pond Street, now Bedford Street. There we met for more than a year, and returned to Boylston Hall. Then we met at the Pantheon Hall; afterwards, at the Athenæum Lecture Room in Pearl Street. It was there that Mr. Worcester was ordained, by Rev. Mr. Carll, on the 17th of August, 1828, — ten years after we had first received the benefit of his instruction. In 1831 the society removed to the Hall in Phillips' Place, built purposely for us by Mr. T. H. Carter, where we remained until June 1845; when, at a meeting of the General Convention in Boston, the New Jerusalem Church was dedicated, — our seventh dwelling-place, it may be called.

It was only to finish the subject of our removals that I have thus run on beyond time. And now I will finish another on baptism. Passing the summer of 1819 in New York, I often visited at Rev. Mr. Doughty's, and among his people; and, conversing with them on the subject, my desire to be rebaptized revived; and the only question in my mind was, whether the rite should be performed at church or in private. I determined on the latter mode, as it was not in my own society; and it was accordingly done. I was in the habit of keeping up my intercourse with the society by writing. Mr. Samuel Worcester was then at Natchez. I wrote to both him and to Mr. Thomas Worcester, mentioning the circumstance of my re-baptism. Mr. Thomas Worcester, in his reply, said he wanted more light on that subject. Mr. Samuel Worcester wrote an indignant letter, which I received soon after my return to Chelsea, accusing me of having acted in opposition to the society to which I belonged, and recommending me to make a public acknowledgment of it. I was truly distressed at first, and felt ready to make any confession before the whole society; but, as my feelings calmed down, it seemed to me he was in the wrong; and, if I had inadvertently acted without consulting the society, there was no great assumption of freedom in doing so. I went with the letter to Mrs. Cowell's, and there met two or three of the gentlemen, who desired me not to be uneasy; that Samuel Worcester was coming soon to Boston, and they would talk with

him about it. And it did all pass off quietly when he came; but I mention it to relate the circumstance of his preaching in Phillips' Place one Sunday, and to my surprise, a sermon altogether on the necessity of rebaptism. I met him in the entry, and said, "You did not always think so." He knew it, he said, and had determined the first public opportunity he should have, he would make known his opinion. Now the opinion is, and has long been, in favor of rebaptism. It is not strange that subjects of this nature should require to be viewed on all sides; and I do not mention it against Mr. Samuel Worcester in any way. I owe gratitude to his memory for much kind advice, and have often been benefited by his counsel.

After Mr. Carll's visit, we were really formed into a society, with Mr. Thomas Worcester our leader — for six months before that, Mr. Samuel Worcester had preached to us, which when he first did, I remember dear Susan Foster saying to some one, "How did you feel at seeing your minister seated on the bench with us, and another person in the pulpit?" Mr. Samuel Worcester, full of zeal, and ardent in the cause of the New Church, was an excellent hand to bring people together, and set them forward; and Mr. Thomas Worcester was more than willing enough, we used to think, to let him have his own way. But all were now satisfied, and rejoiced in the result; and we began to think of the means of supporting our establishment; and for that purpose we females met once a week, in the forenoon, to do needlework, and did raise fifty dollars, which was put into our dear leader's hands, with which he thought proper to purchase a set of the "Arcana Cœlestia," which sum was not at all too much at that time. The gentlemen of the society were equally desirous to aid on their part, and rendered any farther effort of ours unnecessary. We have had, occasionally, sewing meetings, with reading the doctrines, generally for the assistance of those who had large families, and needed it. But we have had no fairs, not approving of the manner in which they are usually conducted; that is to say, by the world in general. Our sister societies have been benefited in that way, and no doubt they have been got up free from any avaricious disposition.

And now I come to that time, dear Miriam, when your beautiful mother appeared among us. A note from Madam Cowell informed me of the engagement, and that Miss Alice Clark was visiting in Boston at her aunt's, and would take tea with her the next afternoon. Oh, how I longed to be of the party! but was prevented. Very soon, however, I had the pleasure of being introduced to her. And once I rode from Chelsea to Waltham, and took tea at Mr. Clark's. I believe all the daughters were at home; for the party was large, seated at a long table, in the parlor that your grandmother and Aunt Hobart now occupy. It was in the spring of 1821 that Mrs. Alice Worcester came to live among us; and how faithfully, how zealously, and entirely she filled her sphere, many hearts can testify. In 1827, her three sisters together joined the church; their brother, Mr. Calvin Clark, had joined two years before; and, in 1835, father and mother and one more brother, our Dr. Luther Clark, all became members.

I met with one of our first members last week, and asked him to write a letter giving an account of early times; but his answer was, that he had thought of it, but found there were very few facts to record. True: there are few facts; and I think I have gone as far as is best for me, and will therefore, dear Miriam, bid you farewell, hoping that some one else will take up the pen.

M. G. C.

March, 1858.

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

Boston, Thursday, April 15, 1858.

The Association assembled in the New Jerusalem Church, in Bowdoin Street; the Presiding Minister called the meeting to order; the Delegates presented their credentials; and the following Ministers and Delegates were enrolled: —

Boston. — Rev. Thomas Worcester, *Pastor;* and Messrs. J. H. Wilkins, T. Parsons, S. Reed, F. A. Hawley, G. J. Webb, O. Clapp, W. J. Cutler, P. W. Chandler, W. J. Parsons, J. Reed, E. H. Abbott, E. A. Gibbens, H. G. Foster, H. Smith, and L. Little, *Delegates.*

Bridgewater. — Rev. Thomas P. Rodman, *Pastor;* and Messrs. Ephraim H. Sprague, Joseph A. Hyde, Virgil Ames, Asa P. Keith, and George W. Bates, *Delegates.*

ABINGTON. — Rev. Joseph Pettee, *Pastor;* and Messrs. Asaph Dunbar, Benjamin Hobart, Baxter Cobb, Francis Sloane, and Charles A. Dunham, *Delegates.*

NORTH BRIDGEWATER. — Rev. Warren Goddard, *Pastor;* and Messrs. George Phinney, Asa S. Phinney, Adoniram Bisbee, and Daniel H. Howard, *Delegates.*

EAST BRIDGEWATER. — Messrs. Jonah Edson, Daniel French, Joseph Chamberlain, and Seth Bryant, *Delegates.*

BROOKLINE. — Rev. T. B. Hayward, *Minister;* and Messrs. William A. Wellman, Edwin Field, and William B. Hazeltine, *Delegates.*

YARMOUTH. — Rev. J. P. Perry, *Minister.*

FOXBOROUGH. — Messrs. Warren Bird, Nathaniel Cook, and G. F. Stearns, *Delegates.*

WEST BRIDGEWATER. — Mr. Nahum Learned, *Delegate.*

SPRINGFIELD. — Mr. Nathan Foster, *Delegate.*

FALL RIVER. — Mr. John Westall, *Delegate.*

Rev. W. M. Fernald, of Boston, *Minister;* and Messrs. T. O. Paine, of East Bridgewater; Benjamin Worcester and John Worcester, of Waltham; *Licentiates,* were also present.

The following resolution was offered by Mr. Sampson Reed; and, after some conversation, was laid on the table, to make way for the religious services: —

Resolved, That the Committee of Ministers be requested to consider the subject of what is usually known as "Modern Spiritualism;" and to endeavor to learn what the doctrines of the New Church teach in regard to it, and what are the duties of its members in relation thereto; and that they be authorized to present the result of their deliberations to the Association at its next meeting, or in print previous to that time.

The Journal of the last meeting of the Association was read.

Reports were then presented and read from the societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Foxborough and Mansfield, Lowell, and Brookline.

The Joint Committee of Ministers and Laymen, to which was referred a resolution relative to a supposed "ambiguity or obscurity in the Constitution of the Association with regard to the duties and rights of Ministers and Licentiates," asked leave to report this afternoon, which was granted.

The hour for the lecture this afternoon was fixed at half past 2 o'clock.

The Committee of Ministers nominated Mr. James E. Mills as principal, and Mr. Sampson Reed as substitute, to deliver a lecture before the Association at its next meeting. This nomination was confirmed.

A motion of Mr. Little, to fix the hour for the religious services and the lecture, at the meetings of the Association, was postponed for consideration this afternoon.

The resolution submitted this morning relative to "Modern Spiritualism" was then taken up; and, after some discussion and amendment, was again laid on the table till after dinner.

Adjourned to half past 2 o'clock.

Afternoon Session.

The Association came together, and Mr. Edwin H. Abbott delivered a lecture on "The Language of Men."

The Joint Committee, not being prepared to report on the Constitution, had leave to report at the next meeting.

The resolution relative to "Modern Spiritualism" was taken from the table, and, after further amendment, was adopted.

The Colportage Committee presented their report, which was read and accepted.

The Treasurer's report was presented, read, and accepted.

The Colporter, Mr. Charles A. Dunham, presented and read his report, which was accepted.

The following resolution, offered by Mr. James Reed, was adopted, and made a standing rule until otherwise ordered: —

Resolved, That the societies of which this Association is composed designate the Delegates to the General Convention, each society selecting that number to which it is entitled by the Constitution of the Convention; and that the Delegates thus selected be the Delegates of this Association, and be authorized to fill any vacancies which may exist in their number.

The President and Secretary were authorized to appoint a Committee to make preparation for a *picnic* during the coming summer. Messrs. Charles A. Dunham, John G. Webster, and Edward W. Cobb, were made this Committee.

The following, offered by Mr. Parsons, was adopted: —

Resolved, That Ministers not settled over societies, and Licentiates residing within the limits of this Association, be requested to report to each meeting of the Association their labors since the preceding meeting.

Mr. Westall presented the following, which was adopted: —

Resolved, That the Committee of Ministers be requested to consider and report upon the subject of the best mode of observing the day of Thanksgiving by the members of this Association, in the light of the New Church.

Adjourned.

T. B. HAYWARD, *Secretary.*

Report of the Boston Society.

Since the last meeting of the Association, the following named persons have become members of this society; viz., Emily E. Hildreth, Rebecca Stone, Susan S. Jackson, Elizabeth Fry, William Hayes, Lucy L. Hayes, Lucy B. Worcester, Mary Greenwood, Gorham Gray, William Edson, Joseph Worcester, Thomas Reed, Mary Ann Webb, Mary Atkey Webb, Elizabeth Reed, Mary S. Bradford, Elizabeth Parsons, and Martha W. Parsons, eighteen; and previously, during the year, twenty-two were admitted; making *forty* during the year. Five members have had their relations removed to other societies during the year; viz., Mrs. Westall to the Fall River Society, Miss Catherine Whipple to the Lowell Society, Mr. Francis Sloane to the Abington Society, and Dr. and Mrs. G. R. Starkey to a society in Philadelphia.

The following named persons have been removed to the spiritual world since the last meeting of the Association; viz., Hiram D. Sweetser, Mrs. Sabra B. Parsons, Mrs. Martha Greenwood, Mrs. Lusanna Beaman, Mrs. Susanna Went, and Mr. Sylvanus H. Whorf. At the last meeting was announced the departure of Miss Ann W. Foster, Miss Sarah Welch, and Mrs. Lucy H. Anderson, making nine during the year. The pastor has baptized *forty-two* persons, and officiated at thirteen weddings, during the year.

Of those who have deceased since the last meeting, it may be appropriate to remark, that Mr. Sweetser, Mr. Whorf, and Mrs. Went, were not very intimately acquainted in the Society. Mr. Sweetser resided at Reading, and Mr. Whorf died at Key West, whither he had gone in the last stages of consumption. Mr. and Mrs. Went, on their arrival from England several years ago, sojourned some time in this place, where they became members of this society; but afterwards removed to New York, or its vicinity: her decease occurred at Williamsburgh. From the impression she made upon those of our society who became acquainted with her here, and also from the testimony of those who knew her more intimately in her last residence, we seem to be fully justified in the expression of a high estimate of her character. Placed in very indigent circumstances, with the care of a family of quite young children, and in the enjoyment at best of indifferent health, she is represented as having encountered her trials with meekness and resignation, and, to the extent of her strength, to have discharged her duties with fidelity and diligence.

Of Mrs. Parsons a somewhat extended obituary notice has appeared in the Magazine, very justly portraying both her natural and spiritual character; to which there does not appear to be further occasion to allude. She resided at Cambridge.

Mrs. Greenwood and Mrs. Beaman were taken from our very midst, though Mrs. Beaman had just removed to Philadelphia. They were well known and highly appreciated in the society. In their lives they both illustrated and adorned their Christian profession, and they fulfilled their various duties in a manner to attract and strongly attach to them a wide circle of personal friends. Mrs. Greenwood enjoyed but feeble health, was retiring in her disposition, and domestic in her habits, and was less prominent in the society than Mrs. Beaman.

Mrs. Beaman enjoyed remarkably good health, seldom losing a day by illness. She was ever acting and stirring, either at home or abroad. Of a hopeful disposition and sympathetic temperament, her trust in the merciful over-ruling of the Divine Providence seemed never to falter; and she encountered her responsibilities as the mother of a large number of children, — mostly girls, — with a clear and serene head, a brave but quiet heart, and a steady and untiring hand. Her presence at home or abroad was uniformly attended with gladness and satisfaction; for, wherever she was, she was there to discharge duty, to impart good influence, and to reciprocate kind words and deeds. She died instantly from disease of the heart; being thus apparently spared the pain and suffering, which, humanly speaking, must have attended the untwining of the various affections which so closely linked her to her family, and to the members of her church.

The society has been pursuing its ordinary routine of duty. The sabbath school has been attended by about the usual number of scholars; and considerable pains has been taken to teach them to chant. We are expecting much from their future service in the choir.

During the last winter, several sabbath afternoon meetings have been occupied in considering and receiving instructions from our pastor on the subject of Spiritism. The practices of this kind have become so rife in the world, and they are often supposed to have so intimate a connection with the revelations made to the New Church, that the time seemed to have come when the church should form and express some idea of their nature and quality.

It seems now to be the conviction of this society, that Modern Spiritism, or that art or practice which seeks and obtains communication with departed spirits, by whatever name it may be called, partakes largely and essentially of the nature of magic, witchcraft, sorcery, and other similar practices, which are denounced and prohibited in the letter of both the Old and New Testament. They are, therefore, to be shunned as sins, in simplicity and truth, and in the spirit of obedience. The only ark of safety for the church, in regard to this matter, lies in total abstinence; and this from a religious principle. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord thy God." (Lev. xix. 31.)

Some professed receivers of the heavenly doctrines seem to entertain the idea that the church ought to go into the investigation of this subject experimentally, that they may learn its nature and quality, and thereby become able to help those to get out of it who have gone into it. But this mode of proceeding must be attended with great hazard. To go into it voluntarily is to partake of it, — it is to eat forbidden fruit that the eyes may be opened. To go into it experimentally is to give up the essential faculties of the mind — the understanding and the will — to the control of others; and when this is done, and done in disregard of the admonitions of Divine and Infinite Wisdom, who can give us assurance that we shall ever regain the control of them in their pristine excellence? Such a process may be likened to a plunge to save a man drowning in a liquid, the mere contact of which is paralyzing him, and will as certainly paralyze us. If we would retain power to help our neighbors, we should shun the causes that incapacitate them from helping themselves.

The society contributes *two hundred dollars* for the use of the Association.

All which is respectfully submitted,

JOHN H. WILKINS, *for Committee.*

Report of the Bridgewater Society.

Two members have been added to our society, since the last meeting of this Association, — Mrs. Susan Baker Keith and Mrs. Maria Field. One of our members, Mrs. Joanna Leonard, has been removed from this world.

The minister has officiated in the baptism of two infants, two children, and two

adult persons; six in all. He has officiated once in the office of confirmation. He has officiated at two marriages, both out of the society; and at eight funerals, — the funeral of Mrs. Joanna Leonard, one of our members; of Mr. Eustace Field, one of our constant attendants at public worship; and at the funeral of six persons who had no connection with our society. Our Sunday School consists of *thirty* scholars, and two male and two female teachers. Our congregation is steadily increasing in the number of regular attendants. The society contributes *forty* dollars for the uses of the Association.

Report of the Abington Society.

This society numbers *sixty-one* members, five having joined during the past year. There are about *fifty* other receivers connected with it. The public worship is regular and constant, being conducted by Rev. Joseph Pettee, pastor. It is attended by about *two hundred and fifty* persons, including children of members and receivers. The Holy Supper is administered quarterly, and is attended by about *forty* persons. We have a Sabbath School, consisting of about *sixty* pupils, divided into six classes, under the care of a Committee of the society. The number of persons baptized during the past year is *eight*. We have a library of Swedenborg's Theological Works, containing about forty volumes; and a Sabbath School library, containing about two hundred volumes. Our pastor has officiated at *two* weddings and *three* funerals.

Since the last meeting of the Association, we have had the basement room under our Temple finished and furnished for the uses of the society. It will seat about three hundred persons. It is to be called "New Church Hall." We have had several meetings in it, of different kinds; such as amusements, concerts, and lectures.

We have been favored during the winter and spring, in the course of our social gatherings, with three quite valuable and interesting lectures. The first was by Mr. T. H. Safford, of Cambridge. It consisted in part of a most lucid demonstration of the fact that all heat is from the sun. It contained also some striking views of the nature of that body, going to illustrate what Swedenborg teaches respecting it. Other kindred matters were treated of; and it affords us pleasure to be encouraged to hope, that the New Church public, who have not had the privilege of hearing the lecture, may have the pleasure of reading it in the Magazine. Mr. Abbott, of Cambridge, gave us a very interesting lecture on the subject of Happiness. He pointed out the way to happiness in a very lucid manner, and impressed it upon the minds of the audience by many happy illustrations: such a lecture can hardly fail to be useful, wherever there is an ear to hear. We have also had a lecture by Mr. Westall, of Fall River, on the subject of Ancient Tyre: this was of a historical character, but full of interest and instruction. We hope to be favored with such intellectual feasts often, and be benefited by them.

The names of the persons who have joined our society within the last year are as follows: James Pettee, Irene Jackson, Ruth Brown, Mary Hobart, and Francis Sloane. Mr. Sloane's relation was changed from the Boston Society. The society, at its annual meeting, appropriated *thirty* dollars for the use of the Association.

J. Towle, *Secretary.*

Report of the North Bridgewater Society.

Since the last meeting of the Association, Dr. James L. Hunt and Mrs. Maria B. Hunt have become members of this society; and Mrs. Ann P. Bisbee, a worthy and esteemed member, has deceased. The present number of members is therefore *sixty-four;* thirty-five males, and twenty-nine females.

The pastor has officiated at *two* weddings, and *six* funerals, two of them abroad; confirmed *two* persons, and baptized *nine*, of which six were adults and three children. He has preached regularly for us, with the following exceptions: Rev. Mr. Worcester has preached once, Rev. Mr. Perry once, and Mr. Dunham once; and we have had reading twice.

The sabbath school continues to be maintained, with no special change, except the separation of Mr. Goddard's doctrinal class from it. The class now meets at a different hour; the school commencing at half past one, and the class at half past two, on sabbath afternoons. The change has been attended with a considerable increase in the attend-

ance upon the class meeting, both of those who recite the lesson, which consists of a portion of the writings of the church, and of those who only listen to the remarks made upon the subject of the lesson.

The society contributes *thirteen dollars* to be appropriated at the discretion of the Association, and *three dollars* more contributed by individuals, specifically for colportage, making *sixteen dollars* in all.

We report also, for the use of Convention, the following for the whole past year: baptisms *eleven*, four children and seven adults; confirmations *four*, funerals *twelve*, weddings *four*. Additions to society, two males and one female. One death within the society.

D. H. Howard, *Secretary*.

Report of the East-Bridgewater Society.

The afternoon meeting, or class for doctrinal instruction, has been held every sabbath since its establishment in July last, with slight exceptions. It has been increasing in numbers and interest, especially of late. About fifty were present at the last meeting. Mr. Rodman continues to administer the communion to us on the second sabbath of the quarter. Two social meetings have been recently held in the vestry of the church; and they were very pleasant, and fully attended.

One individual has been received into the society. Mr. Paine has attended *five* funerals since last October. Among them were those of Mr. Charles Mitchell, and of the wife of Mr. Beaman. Mr. Mitchell was one of the first few who formed the society. He was an affectionate receiver of the doctrines, constant in his attendance at church, at the meetings of the Association, and of the Convention when practicable, and a friend of good order. His wife died about twenty-three years ago, and he felt her loss deeply till the day of his removal.

The sabbath school has been held, as usual, every sabbath, immediately after service. It numbers about *thirty* scholars, under Mr. Samuel Keen as the leading teacher. Mr. Keen thinks he can reach the members of his class better by asking them such questions as are naturally suggested by the lesson, than he can by using the Catechism. And the Catechism is not much used in the school. He thinks it very important to have the scholars commit verses from the Word to memory; and does not feel sure that much can be done towards illustrating the internal sense, except in a general way; not much more than to teach that the Word has such a sense, and to give some little idea of it. It is suggested that even this is a great deal.

This society invites the Association to hold its next meeting with them. *Five* dollars are contributed to the funds of the Association.

Seth Bryant, *Chairman Church Committee*.

East Bridgewater, April 14, 1858.

Report of the Foxborough and Mansfield Society.

But little change has taken place in the external condition of our society, since our last report to the Association. We number *fourteen* members,—six males and eight females. Our meetings for public worship, on sabbath mornings, have been held at private houses during the winter months. Though these meetings are attended by few except members and their children, yet the freedom with which we can speak of the New Church to those apparently inquiring after the truth seems to indicate an increasing interest in the heavenly doctrines.

Report of the Lowell Society.

Our present number of communicants is *eight*, — four resident, and four non-resident. Our meetings for public worship continue to be attended by *eighteen* or *twenty*. Rev. Mr. Perry, from Yarmouth, has preached twice for us during the past year, administering the Lord's Supper, confirming *two*, and baptizing *three*. We have a small sabbath school.

Report of the Brookline Society.

This society numbers *twenty-one* members, one having been added since the last year. They hold public worship regularly every sabbath forenoon, and meet at each other's houses in rotation on sabbath evening, for instruction and improvement in the doctrines of the church. The society has a sabbath school, of about *twenty* pupils, arranged in four classes. Agreeably to a vote of the society in October last, Rev. Mr. Hayward organized a doctrinal class, consisting of seven or eight young persons from sixteen to twenty years of age, which he meets for instruction in the doctrines on sabbath morning, at half-past nine. The text-book is the treatise on Heaven and Hell.

This society has presented a complete set of Swedenborg's theological writings to the public library of the town; and they have the satisfaction of learning that the books have attracted considerable interest. The congregation at the public worship of the society is gradually increasing.

Since the last meeting of the Association, Rev. Mr. Hayward has visited the societies and members of the New Church in Springfield and Fall River, Mass.; in Hoboken and Paterson, N.J.; in the city of New York; and in Bridgeport and New Haven, Conn.; and has preached in each of these places except the last. In Springfield, Fall River, and Hoboken, he administered the sacrament of the Holy Supper. He has baptized *nine* persons, — one in Brookline, three in Bridgeport, three in Hoboken, one in Paterson, and one in New Haven; and has confirmed nine, — one in Brookline, one in Bridgeport, and seven in Paterson. He has also celebrated one marriage in Brookline, and officiated at a funeral in Reading. During the year past, he has baptized *twenty-one* persons, and confirmed eighteen. He preaches regularly every Sabbath afternoon in Charlestown, to a congregation of about one hundred. The society contributes *ten* dollars to the funds of the Association.

Report of the Yarmouth Society.

The statistics of this society remain the same as at our report in April last; viz., *sixteen* members; average number of persons who attend meeting on the sabbath, from sixty to seventy. Our minister, Rev. Mr. Perry, has preached to us during the year, with the exception of six sabbaths, — four of which were passed at Lowell and Lawrence.

The sabbath school, under its new organization, has been in operation about a year, under a superintendent, librarian, and three female teachers. There are *twenty* scholars; average attendance, *sixteen*. The library contains about one hundred volumes of juvenile books, and is gradually increasing. This school, which was opened under quite discouraging circumstances, has proved pleasant and interesting, and gives hope of usefulness to both teachers and pupils.

The receivers in this place have long felt the need of a more suitable and commodious place for the public worship of the sabbath. It is therefore with pleasure, and we hope with grateful hearts, that we report that a hall 60 by 30 feet, now being built, has been engaged for the exclusive use of this society. The finishing and furnishing is to be done by the receivers, and at their expense. The amount needed for this has been nearly all subscribed by our own people, and there is but little doubt that the balance will be provided from among us.

Yarmouth Port, April 13, 1858.

Report of the Colportage Committee.

The Committee on Colportage have to report, that our colporter, Mr. Dunham, has, since the last meeting of the Association, prepared himself, and obtained from the proper authority permission, to preach the doctrines of the church. The Association will learn from Mr. Dunham's own report what places he has visited, and where he has preached.

Your Committee anticipate, and believe we have already begun to realize, a greatly increased degree of use from the colporter's labors, in his additional capacity of preacher or missionary. In this capacity, however, it would seem proper that his labors should

be, in some degree, at least, under the charge of the Committee on Missionary Service; and the coöperation of that Committee will be requested by the Committee on Colportage.

The summer season, now opening before us, is that which is most favorable for the labors of a colporter, and in which the most extensive results may be expected. To insure the fullest possible satisfaction of the various wants of receivers in different parts of the State, the Colportage Committee would request free communication of all wants or suggestions to the colporter or to the Committee.

The committee will hold stated monthly meetings, being in constant communication with Mr. Dunham, and will be glad to be in correspondence with persons in all parts of the State, who may desire, or who have received, the benefit of Mr. Dunham's services. Such correspondence will greatly assist the Committee and Mr. Dunham in laying out their plans, and will strengthen and support the work. It will also be the means of extending the acquaintance of scattered receivers in the church.

A part of Mr. Dunham's time, during the past season, has been employed in preparation for preaching; but as this preparation was undertaken at the instance of the Colportage Committee, and as a most important means for the accomplishment of the work in their charge, they have thought it no more than proper to allow his salary for the full time. They only wish that the funds of the Association would warrant a substantial increase of his very moderate salary.

Mr. Dunham's account with the Association now stands as follows:—

Dr. MASSACHUSETTS ASSOCIATION *in Account with* C. A. DUNHAM. *Cr.*

1858.				
April 14.	To services six months . .	$225.00	By private contributions	$26.00
	To expenses	19.50	By profits on books	2.18
	To cost of books given away	2.43	By balance due	218.75
		$246.93		$246.93

It is supposed that ample means will be contributed, at the present meeting of the Association, to meet the deficiency.

Respectfully submitted,

B. WORCESTER, *Secretary of Committee.*

The Colporter's Report.

After the meeting of the Association in October, I labored for a short time as Colporter; but, on account of the great pecuniary embarrassment then prevailing in the community, only a very few books could be sold. I thought it, therefore, advisable to remain at home; and, by the advice of friends, I spent most of the time in preparing to apply for a license to preach, with a view to the performance of missionary service in connection with colportage. In December last, I made application to the President of the Association for a license, which, at the meeting of the Joint Committee of Ministers and Laymen, held Jan. 13, was granted. Since that time, I have preached *fifteen times* in the following places: In Abington, Franklin, and North Bridgewater, once each; and in Scituate, Pawtucket, Raynham, Kingston, New Bedford, and Fair Haven, twice each. When I have preached twice, it was upon the same sabbath. I have also, since the last meeting of the Association, delivered two lectures upon the doctrines on week-day evenings.

I have sold $12.36 worth of books; collected, for the New-Jerusalem Messenger, $43; for the Magazines, $6; and on the subscription to the General Convention, $19.

Respectfully submitted,

C. A. DUNHAM, *Colporter.*

Treasurer's Report.

MASSACHUSETTS ASSOCIATION NEW-JERUSALEM CHURCH *in Account Current with* WILLIAM J. PARSONS, *Treasurer.*

Dr.

1857.		
Nov. 4.	To C. A. Dunham	$130.00
Dec. 10.	To C. A. Dunham in full for Colporter's Services, to Oct. 9, 1857	85.87
„ 16.	To Rev. T. B. Hayward for Missionary Services	22.00
1858.		
Jan. 14.	To Mr. John Worcester for Missionary Services	22.25
Feb. 11.	To J. Wilson and Son for printing "Journal"	3.00
„ 15.	To Mr. John Worcester for Missionary Services	7.73
		$270.85

Cr.

1857.			
Oct. 12.	Received from North-Bridgewater Society for general purposes		$10.50
„ 23.	Received from „ „ „ „ „		10.00
Nov. 4.	Received from Boston Society		100.00
	Received from Abington Society		30.00
Dec. 15.	Received from Bridgewater Society for Colportage		7.00
„ 16.	Received from William A. Wellman, Treasurer, Balance at credit of Missionary Fund	$120.00	
	Ditto ditto, other uses	42.86	
		162.86	
	Less Balance at Dr. of Colporter Fund	37.00	
		125.86	
	Less paid by W. A. Wellman, Dec. 15, 1857, to John P. Perry for Missionary Services	25.00	
			100.86
			258.36
	Balance due Treasurer		12.49
			$270.85

Respectfully submitted,

WM. J. PARSONS, *Treasurer.*

THE NEW CHURCH IN WASHINGTON.

THERE has been a small society of the New Church at Washington, D.C., for several years; and, about three years since, they built a small church on Capitol Hill. Since September last, Rev. Mr. Fox has been preaching for that society; and, during the present session of Congress, since the first of December last, he has been invited to take his turn among the clergy in Washington, in officiating as chaplain in the two houses of the national legislature. On these occasions, Mr. Fox has used the "Lord's Prayer," preceded by the reading of appropriate portions of the Scriptures. He also preached on the 4th of April, Easter Sunday, in the House of Representatives, by appointment of the Speaker. We understand that the attendance was unusually large on the occasion, — from three hundred and fifty to four hundred, — and very attentive. The discourse was not only noticed by the Washington press, but the reporters from distant places sent long abstracts of it to their respective papers.

"TIME IS MONEY."

So says the worldling, who, with downcast eye,
Intent upon his shining heaps of dust,
Counts no day fortunate that does not add
Wealth to his coffers. Thus he coins his time
To gold: and heavily the passing hours
Drop petrified to lifeless ore beneath
His hand; and downward like a magnet draw
His beggar heart, which daily seems to grow
More lifeless, and more like the dross he loves.
What can his treasures purchase? Honor, fame,
Preferments, ease, or pleasures? The next breath
Of air may waft them, like thin smoke, away.
Love, virtue, happiness, or peace of heart?
Nay: these are all too far beyond the reach
Of this poor world: — how poor indeed to him
Who asks for lasting blessings at its hand!

But what is time to him who, while he walks
The earth, still breathes the air of heaven, and sees,
Beyond earth's shadowy vales, the immortal fields?
A passing moment, yet of priceless worth:
A fleeting day, in which to do a work
For which eternity would ne'er suffice;
Which all eternity can ne'er undo:
A day of spring, in which to sow the seed,
Of which the next world the ripe harvest gives.
Treasures hath time, more rich than gold and gems.
Seize them to-day, or they are lost for ever.
Thou hast no warrant of to-morrow's gifts.
To-day alone is thine; and thou art made
A steward in it to give good account
Of what thou doest, when its sun has set,
And the night comes "in which no man can work."

D. H. H.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Feb. 28, 1858.

MY DEAR SIR,—I am sorry to be obliged to report many faults on the part of our enemies, which would discourage us, if we did not, according to our belief, put our only trust in the Lord, who is almighty, and will not permit more evil than can finally be led to good. In the first place, there is a letter from a zealous and intelligent receiver, who has communicated to me the report of a gentleman of New York, at present with his family in Germany, concerning his own experiences with the individual I have been in the necessity of speaking of repeatedly. These experiences, however, are of so bad a nature that I must abstain from inserting them here; but I cannot sustain the milder judgment which I communicated to you for the sake of excusing him somewhat. We see, however, also in this case, that the Lord can bring good out of evil; for the said gentleman and his lady were at first followers of him who lives at New York now under another name. But his evil doings opened to them their eyes, and now they have been brought nearer to the receivers of genuine truth; whilst others, especially of the other sex, have been radically seduced by him, and would hear nothing of any reasons against him.

In his native country, the enemy is in great activity to exclude the light from the empire. The only copy of my first translations from 1823–36, eight volumes (which was requested, notwithstanding, for the celebration of the Centenary, the price being reduced one half), came back at first from Vienna to Brünn, and from thence *ex officio* by the police to Tübingen; and our friend at Brünn wrote me, some days before, that, at the police-office, he was told that these works, *although not forbidden*, cannot come in, but must be sent back to Tübingen, in consequence of the new Concordat with the pope. Now, if the works of Swedenborg are not forbidden in Austria, this seems to be an arbitrary proceeding of the Catholic police, influenced perhaps by the Catholic or Protestant clergy; for in Russia, it is, as I am told, not the Greek but the Lutheran clergy, who, in some parts where they have influence, — for instance, near Reval, — hinder the entrance of our books into the Russian empire. I cannot believe that such fanatical proceedings are according to the will of the Austrian and of the Russian Emperor, nor that the Concordats command it: it can only be the arbitrary abuse of some officers not educated, but influenced by a fanatical clergy.

I have with pleasure seen, that, in general, the matter was spoken of in the Universal Gazette of Augsburg (which favors Austria) in a peculiar article, where it is shown that there is a very great obstacle to the prosperity of Austria; viz., the want of culture, and the want of liberty of conscience, and that the latter is the cause of the first; wherefore, if Austria will not remain behind the culture of the cultivated parts of Europe, and even of Russia, there must be given full religious liberty, and liberty of the press, which can be given, notwithstanding the Concordat with the pope. It is also clear, that such officers, who show so clearly that they have no education, are unworthy of their places, but ought to be removed from them, or, in want of educated subjects, to be severely punished; for they bring their country and its government into great discredit, and in the same contempt to which they expose themselves. Also the priests and ministers who follow this direction are fully against their own church; for they are considered either as idiots or as devils, and drive out of their church many persons. I know of cases where this has really been done, and where the bishop has at last

begged the apostate not to do so; wherefore he was called a hypocrite in presence of his clergymen.

How blind the princes must be, not to see that the established creeds do radically remove sound reason and conscience, and are therefore against the prosperity of their states! How blind, not to see that their officers hinder the light from coming in,—that light which would restore both conscience and sound reason, and really could be believed, while in agreement with itself; whilst the creeds are in open contradiction with themselves, and can therefore not go into the understanding, nor even into the memory, but remain mere words! It is significant, that even the Declaration of Manchester, together with our argumentation in its proof, and which was sent by our friends to the Emperor of Austria, was sent back, although it could not yet have been contained in the "Index Librorum Prohibitorum" (List of Prohibited Books), inasmuch as it appeared in 1858, some weeks before. Would there be a little sound reason and good-will, those fanatics or blind instruments must see that a church and an empire which have to resort to such measures give testimony to their own weakness and poverty, as it is as clear as the day that the less a church has internal truth and power, the more it must have its refuge in external power, which power should never make itself such an instrument; and, *vice versâ*, that the more a church has internal power and truth, the less it will have confidence in any other thing than that internal power and truth, or, which is the same thing, in the Lord.

In my last letter to Mr. Wilkins, I wrote that I would send to him and to Mr. Jos. Andrews, the second volume of the "Vera Christiana Religio" *viâ* Philadelphia, as he had wished it so, if possible, because he would receive them at less expense, and, as it seems, more quickly; but now I am sorry to say, that I know no other way than to send immediately to Boston, because my correspondent at Philadelphia has countermanded the German books he had requested, and even expressed a wish to send back to me the books he had already, and those which in part were already on the way to him. His reason is that my translations have begun to be reprinted in the United States; wherefore he had no hope of selling them, for which, however, he must pay the freight and duties. I had therefore no hope of inclosing Mr. Wilkins's books to him, and was thus obliged to send them immediately without delay, as they contain the rest of that important work, and are the only few copies which are requested for America (forty-four, whilst thirty-nine were going to England, and about five will go to France, about ten into Germany; in all, not enough to pay the expenses).

As to the German translations, our number everywhere has been too small for the expenses: wherefore, there is still remaining in my hands a great number of copies; and, after having laid out almost all my property in them, I could only continue by the assistance of such as have a heart for the Lord's kingdom; and I believed that I could be sure of the generous cooperation of all true Newchurchmen.

As to America, I often have had only expenses for the books I sent there, without seeing any money paid for them. About a hundred copies on the best paper, requested by a late receiver, were fully lost after his death. I received nothing for the books I had sent many years ago to Mr. Ritter at Philadelphia; nothing afterwards for the many I had sent to Mr. Kiderlen and Salmerayer there, who nevertheless charged for them, as I heard, immense prices. Not to mention a sum of about 800 guilders for books I sent some years ago, according to a request to New York, of which I have not yet seen any thing, &c. But, nevertheless, I have not lost courage, and hope, by the Lord's assistance, never to lose it. I have rather the consolation that by many ways the books are circulated everywhere, and will at the right time even find entrance into Russia and Austria. I continue to translate them with enjoyment; and my spare time is employed with these translations and the "Dictionary of Correspondences," often till 11 or 12 o'clock at night. Last week I would have sent it to be printed (whilst Part III. of the German "True Christian Religion" has been long in print); although, for want of water, the paper ordered for it is not

yet come; but my printer showed me, that previously he must have more type, which I accordingly ordered immediately, which will, together with accessory expenses for the amanuensis, augment the expenditure for the work, of which, according to their request, I had informed the Swedenborg Society, as far as I could at that time by approximation.

Nevertheless, I am unwilling to request more money for the sheet, but leave it entirely to the Society to give me, for that increase of expenses, a quantity of the 500 copies in account; which number, without this, appeared to them too great: wherefore, it will be no loss, if they leave me, for the said increase, about 50 copies, if they please. On the other side, it must, however, be said that 500 copies should not appear too great, if we consider that the work is a necessity for every one who can read the Latin, and is desirous to understand the Holy Scripture with the least expense of time; wherefore we can justly ask, why such a work was not given to the church long ago? As for myself, I had always felt the want, and, although in possession of all the Latin originals, could not supply it because it required more time than was at my disposal; nor had I before seen the manuscripts. Afterwards, an English and a German translation are a necessity for all receivers, and it could be commenced as soon as the first volume is printed; but the same order of the Latin alphabet should be preserved, the Latin word of the article be adjoined to the English, and, at the end of the whole work, an English Index in alphabetical order of the English words be given, and the same rule be observed for the German translation.

As truth cannot be received as long as false doctrines are not removed, we can consider it as a good token, that my bookseller commissioner has now requested a hundred copies more of the declaration to humanity, because, as he said, the pamphlet is much in demand. Now, even if all copies were to be sent back, can we suppose that many will have read it with some effect.

I remain, my dear sir, with great esteem,

Yours very truly,

EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

TO-DAY is our last day in the Holy City, which I have got to think among the most unholy upon the face of the earth; mingling, as it does, races of men from all parts of the earth, who are much more apt to copy each other's vices than virtues, and whose chief object in life seems to be to aggrandize themselves at the expense of the other races, and at the sacrifice of every Christian virtue.

We walked out upon the Mount of Olives this morning for the last time; and I sketched from its slope the Mosque of Omar and Mount Zion; afterwards reading the prophecy of Jesus concerning the downfall of the Temple, near the spot where it was uttered, and where its terrible fulfilment is so plainly seen. We climbed the steep hillside, through the rocky streets of the village of Siloam, among goats, cows, calves, heaps of filth, and dirty children clamorous for *bucksheesh*, with dogs barking at our heels; and we returned by the path leading across the valley by the Tomb of the Virgin.

We here found an English lady seated under a tree, with a book; who was not slow in falling into conversation, and in maintaining it. She poured forth a steady stream of words, as soon as started by some trifling advance on our part; and we were kept there as dumb listeners, unable either to get a word in edgewise, or to take our leave without rudeness, for over an hour. She held forth on all subjects; beginning with English missions, and ending with the Russian war. She had been travelling fourteen years, and could tell all about Russia and its people, the late emperor and his successor, his principal officers, &c.; seems well acquainted with the Empress of the French, and tells us that she is coming to visit Jerusalem while Napoleon goes to Sebastopol; together with a host of other things that we had never heard of before, and may never hear again. She said she intended coming to America, and visiting the Mormons at Utah, having been invited by one of their travelling missionaries. Her husband at last comes in sight, to our great relief. She

no sooner sees him than the forgotten book is snatched up, bottom upwards, and the reading renewed with vigor.

Our vice-consul, an Arab, unable to talk any European language, has just called to take his leave of us, and to ask for a *recommendation;* for consuls are met with of all sorts while travelling in the East, and often want a certificate of *good behavior from passing travellers.*

MONDAY, April 16, 1855.

Leaving Jerusalem. The morning was occupied in packing, and having our baggage loaded on to mules. This may seem to be a very simple matter; for there were only four baggage-mules to be loaded: but, in the East, every thing takes time. The muleteer made a great noise because Achmet wanted to load his beasts too heavily; and they continued wrangling on this point for over an hour. Meanwhile our vice-consul happened to come that way, and another man wearing a large white turban, and seeming to have some authority. They both interfered in a soothing way; and the burthens were slowly arranged on the backs of the patient brutes, which stood in front of our doorway, blocking up the whole street, which is only eight feet wide, and causing an accumulation of passers-by, who stopped to see what was going on. Women with loads on their heads, and donkeys with piles of brush on their backs, were insinuating themselves among the crowd, and trying to get through, where every effort only served to wedge the whole crowd more tightly together.

After a deal of fuss, every thing was ready about ten o'clock; and we passed out by the Jaffa Gate, that being the nearest way of getting out of the narrow streets of the city, though our course was northward: so we had to skirt the outside of the town for some time. We passed the olive-groves and wheat-fields near the Tomb of Helena, and fairly entered upon our journey on the great highway leading north from the city, as we ascended a rocky hill, where we turned about to get our last view of Jerusalem.

On the left was the Mount of Olives, with its little mosque on top, and its scattered trees on the slopes; then the deep Valley of Jehoshaphat, down which we looked endwise, seeing in the horizon the desolate mountains of Moab, beyond the Dead Sea; then the zig-zag and yellow walls of the city, with its two large and numberless little domes; and, still further to the right, the rocky hills towards Bethlehem, with their bright-green valleys intervening. The high hill on the extreme right is crowned with a tower and a mosque, called the Tomb of Samuel by the Moslems. The foreground is a plain, mostly covered with olive-orchards, among which the peasants are ploughing the dark-red soil, which looks so bright among the green wheat and blue rocks. This view of the city was by far the pleasantest that we had seen; and I was glad to leave it as the last in my memory.

We continued over a vile rocky pathway, dignified by the name of a road, where we were passed by some well-mounted dignitaries in military dress. They all stopped at the foot of a hill, where they met some men carrying a corpse on their shoulders. When we came up, we learned that the man, a Turk, had been murdered, the night before, in a little village close by us, which lay imbosomed in green trees among the rocky hills. The officers had come out to make investigations about it; and made show enough to scare all the robbers and murderers within twenty miles, if any were left.

We rode on till four o'clock among rocky hills, where old terraces were in some places kept up to retain the scanty soil, and between which the narrow valleys were always bright with green crops and brown ploughed fields. Our camp is at the little village of Beer, now insignificant, but whose ruined houses and large cemeteries show that it was once much larger. We walked about half a mile from our camp across the fields to see some stone quarries, where a large quantity of building material had been cut out at some former day; and, on our return, passed through the village, where we found the remains of a Christian church of considerable size, with Gothic windows and ornaments. A large *khan* was falling to ruin in the midst of the town, and afforded shelter to our horses for the night. Soon after we had pitched our tents, a party of seventeen, French and

Belgians, came up, who waited some time for their baggage. They are going as far as Nazareth, and will, therefore, be our companions on the road for three days.

TUESDAY, April 17, 1855.

I waked up with the tent falling over my head this morning, the ropes having been kicked up by some of the numerous horses which were running about. The mercury stood at 35°; and our finger-ends were numb before we had done dressing. We rode all the forenoon in company with the French party, driving our baggage ahead of us. About an hour after we left camp, we turned aside to visit the forlorn little village of Bethel, often mentioned in the Old Testament; being the place where Jacob saw the vision in his dream. The reader of the French party here read a short description of the place, and the twenty-eighth and thirty-fifth chapters of Genesis.

As we proceeded northward, the country became more cultivated and interesting. The village of Einbroot was passed, in a pleasant valley on our left, shrouded in groves of olive. We left the land of Benjamin, and entered that of Ephraim, during the forenoon. As we passed along a steep side-hill, several peasants made their appearance above us, armed with the long guns of the country; whereupon our French companions became much alarmed, and proceeded to put caps on their guns, which are kept loaded, and to prepare for a skirmish, as if they were to be attacked. But we saw nothing to alarm us, and only laughed at them.

We left our French companions at lunch, and rode on with our own servants, in order to reach Jacob's Well before dark. We cross a rocky ridge, and proceed up a wide and fertile valley, covered with waving grain, and having villages on its sides.

About four o'clock, our dragoman rode up to a heap of stones, and asked us to dismount, showing us a little hole among some large stones, which he declared was Jacob's Well. We were disappointed; for we had expected to see a well which we could look down into: but this had been so choked up at the top, that it was impossible to see more than ten feet below the surface. The situation looks as if it might be the same where Jesus stopped and talked with the Samaritan woman, and spoke those words that appeared so strange in the eyes of all the world. None of the passages of the New Testament had made such a deep impression on me in my early boyhood as this chapter; and I now took great delight in looking around upon the scene where that lesson was given. Here were the rich fields of grain in the valley, of which he had spoken to his disciples; and here, on the left, was Mount Gerizim, — "this mountain," — where the Samaritans have offered up their sacrifices to Jehovah since the earliest days. Here, on the spot where we then stood, had the great truth been uttered for the first time among men, "God is a spirit; and they that worship him must worship him in spirit and in truth." Oh, how slow has the world been to appreciate and take home to their hearts these words, that seem so simple! Here, even now, do the Samaritans sacrifice to Jehovah upon Mount Gerizim; while vast numbers of those who call themselves His followers who spoke these words cling to an idol-worship, that seems as lifeless and unmeaning as that which Moses had denounced when he led the Israelites up out of Egypt.

We left the valley we had been following, and entered a narrower one between Mount Gerizim and Mount Ebal, whose olive-clad slopes lay high above us on either hand, as we approached the city of Nabloos, the ancient Sychar. The modern town covers the whole width of the narrow valley, and part of the slopes of either mountain; so that we passed directly through the centre of it for nearly or quite a mile, during the most of which the narrow street was lined with shops, making a showy and very picturesque bazaar, covered with hanging, ragged mattings resting on pales, or with stone arches mantled with green weeds. Shoemakers were plenty, and spread their hides in the street, where they seemed to be tanned on the pavement for sole-leather. The pavement was very slippery; and we were a long time in threading our way along among the various objects with which Eastern bazaars are always thronged: but we

met with no act of insolence on the part of the natives, who seemed always ready to give way, and let us pass. After passing through the town, we encamp among some very old olive-trees, near the walls.

The remaining hours of daylight were spent in visiting the old synagogue of the Samaritans, where we were shown the copy of the Pentateuch (first five books of the Bible), said to be thirty-five hundred years old, and to have been in the possession of Eleazar the priest, the son of Aaron. It is kept with the greatest care; but can always be seen for a small *buckshees*h, and even touched. The high priest is a venerable man, with a white beard reaching nearly to his waist; and he told us that many people came here now to see it.

Our way back to the camp was through dark, arched passages, and narrow, filthy lanes, passing down stairways and around corners every few rods, so that we were glad to emerge among the olive-trees and orange-gardens which are in such abundance all about the city, and even high up on the slopes of Gerizim, giving it a richness almost Italian. The water is abundant, running down the hill in little rills, and conducted into the city, where it pours into stone basins for public use.

It being considered an unsafe place, we employ a guard of three men to watch our tents during the night, and see that nothing is stolen.

[To be continued.]

THE GENERAL CONVENTION.

The Fortieth Annual Session of the General Convention of the New Church in the United States will be held in the New-Jerusalem Church, in Bowdoin Street, Boston; commencing on Wednesday, June 9, at ten o'clock, A.M.

T. B. Hayward,
Secretary.

Brookline, April 21, 1858.

We are requested to state that the next communion of the Boston Society will take place on the 13th of June, in connection with the Convention; and not on the first sabbath in July.

MARYLAND ASSOCIATION.

The first semi-annual meeting of the Maryland Association of the New-Jerusalem Church will be held in the New-Church Temple, Capitol Hill, Washington, on Thursday and Friday, May 6 and 7, 1858.

For the Joint Committee,
Jabez Fox,
Provisional President, Md. Assoc.

LICENSE OF MR. JAMES REED.

A meeting of the Joint Committee of Ministers and Laymen of the Massachusetts Association was held in Boston on the 14th of April last, when Mr. James Reed was licensed to preach the doctrines of the New Church.

THE NEW-JERUSALEM MAGAZINE.

[The following extract from a recent letter from a gentleman who has been employed in the office of J. Wilson and Son, where this magazine is printed, affords gratifying evidence of its usefulness. It may be remembered by our readers, that the late Mr. Charles Bolles first became interested in the doctrines of the New Church, in consequence of his position as printer of the New-Jerusalem Magazine.]

Sampson Reed, Esq.: Dear Sir, — Having become much interested in the "New-Jerusalem Magazine," while at work for the Messrs. Wilson, I miss the reading of it here, and write this to express the wish that it might be numbered among the periodicals in our reading-room. I think also this is the wish of others.

If the expression of thought were easier with me, I would make application here of the truth, that duties which at first are distasteful often become, by use, pleasant to us; for once it was exceedingly disagreeable to me to have New-Church writings, and especially Swedenborg's, for "copy;" and I condemned the whole range without qualification: but for some reason I unconsciously grew interested in them, and at last found myself on the side of defence.

The singularity, and often obscurity, of expression is yet an impediment in the pleasure of reading them, which I doubt if any familiarity can wholly overcome.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the twenty-ninth year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord—"*Suffer* little children to come unto Me"—are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Boston, on Wednesday, June 9, 1858.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Washington, Thursday, May 6, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 26, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

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☞ All letters relating to business are to be directed to the Publisher, No. 3, Beacon Street. Other communications may be addressed "*To the Editor.*"

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